Caribbean Political Thought Theories Of The Post Colonial State

Caribbean Political Thought-Aaron Kamugisha 2013 Caribbean Political Thought: Theories of the Post-Colonial State reckons with the vast body of radical work and thought on the post-colonial Caribbean state. It focuses on the period after the Second World War, when a significant number of Caribbean countries gained their independence, and the character of the region's post-colonial politics had become clear. The survey of political thought in this collection is divided into four sections: theories of the post-colonial state, theorizing post-colonial citizenship, Caribbean regionalism and political culture. Includes contributions from: Walter Rodney Ernesto Sagas Percy Hintzen Michel-Rolph Trouillot Carl Stone Brian Meeks CY Thomas George Danns M. Jacqui Alexander Norman Girvan George Belle Eudine Barritteau Hilbourne Watson Tracy Robinson Obika Gray Patricia Mohammed Charles Mills C.L.R. James Frantz Fanon Stuart Hall Edouard Glissant Archie Singham Eric Williams Rupert Lewis Jack Dahomay George Lamming Erna Brodber Sylvia Wynter Arthur Lewis Patsy Lewis Havelock R.H. Ross-Brewster

Critical Interventions in Caribbean Politics and Theory-Brian Meeks 2014-11-27 These essays by Brian Meeks, a noted public intellectual in the Caribbean, reflect on Caribbean politics, particularly radical politics and ideologies in the postcolonial era. But his essays also explain the peculiarities of the contemporary neo-liberal period while searching for pathways beyond the current plight. In the first chapters, titled “Theoretical Forays,” Meeks makes a conscious attempt to engage with contemporary Caribbean political thought at a moment of flux and search for a relevant theoretical language and style to both explicate the Caribbean’s recent past and confront the difficult conditions of the early twenty-first century. The next part, “Caribbean Questions,” both retrospective and biographical, retraces the author’s own engagement with the University of the West Indies (UWI), the short-lived but influential Caribbean Black Power movement, the work of seminal Trinidadian thinker and activist Lloyd Best, Cuba’s relationship with Jamaica, and the crisis and collapse of the Grenadian Revolution. As evident in its title, “Jamaican Journeys,” the concluding section excerpts and extracts from a longer, more sustained engagement with Jamaican politics and society. Much of Meeks’ argument builds around the notion that Jamaica faces a crucial moment, as the author seeks to chart and explain its convoluted political path and dismal economic performance over the past three decades. Meeks remains surprisingly optimistic as he suggests that despite the emptying of sovereignty in the increasingly globalized world, windows to enhanced human development might open through policies of greater democracy and popular inclusion.
Journeys in Caribbean Thought - Paget Henry 2016-03-14 For the past 30 years, Paget Henry has been one of the most articulate and creative voices in Caribbean scholarship, making seminal contributions to the study of Caribbean political economy, C.L.R. James studies, critical theory, phenomenology, and Africana philosophy. This volume includes some of his most important essays from across his remarkable career, providing an introduction to a broad range of pressing contemporary themes and to the unique mind of one of the leading Caribbean intellectuals of his generation.

Caribbean Political Thought - Aaron Kamugisha 2013 Caribbean Political Thought: The Colonial State to Caribbean Internationalisms uncovers, collects and reflects on the wealth of political thought produced in the Caribbean region. It traces the political thought of the Caribbean from the debate between Bartolome de Las Casas and Gines de Sepulveda on the categorization of Native people in the New World, through the Haitian Revolution, to the immediate aftermath of the Second World War. The ideas of revolutionaries and intellectuals are counterposed with manifestos, constitutional excerpts and speeches to give a view of the range of political options, questions, and immense choices that have faced the region's people over the last 500 years. Includes Contributions from: Laurent Dubois and John D. Garriss Trevor Munroe Jean-Jacques Dessalines Aviva Chomsky, Barry Carr and Pamela Maria Smorkaloff Amy Jacques Garvey Dantes Bellegarde Jacques Roumain W. Burghart Turner and Joyce Moore Turner Fidel Castro Walter Rodney Maurice Bishop Sylvia Wynter Gordon Lewis Anthony Bogues Hilary Beckles Bechu Roy Augier David Scott Antenor Firmin Jose Marti J.J. Thomas Hubert Harrison Marcus Garvey Rhoda Reddock Pedro Albizu Campos George Padmore Suzanne Cesaire Aime Cesaire Claudia Jones Cheddi Jagan Lloyd Best Frantz Fanon C.L.R. James Che Guevara Lewis R. Gordon

The Oxford Handbook of Comparative Political Theory - Leigh K. Jenco 2019 "The Oxford Handbook of Comparative Political Theory provides an entry point into this burgeoning field by both synthesizing and challenging the terms that motivate it. The handbook demonstrates how mainstream political theory can and must be enriched through attention to genuinely global, rather than parochially Euro-American, contributions to political thinking. Entries emphasize exploration of substantive questions about political life-ranging from domination to political economy to the politics of knowledge-in a range of global contexts, with attention to whether and how those questions may be shared, contested, or reformulated across differences of time, space, and experience. They connect comparative political theory to cognate disciplines including postcolonial theory, area studies, and comparative politics. Creative organizational tools such as tags and keywords aid in navigation of the handbook to help readers trace disruptions, thematic connections, contrasts, and geographic affinities across entries"--
Postcolonialism and Political Theory-Nalini Persram 2007 Postcolonialism and Political Theory explores the intersection between the political and the postcolonial through an engagement with, critique of, and challenge to some of the prevalent, restrictive tenets and frameworks of Western political and social thought. It is a response to the call by postcolonial studies, as well as to the urgent need within world politics, to turn towards a multiplicity-largely excluded from globally dominant discourses of community, subjectivity, power and prosperity-constituted by otherness, radical alterity, or subordination to the newly reconsolidated West. The book offers a diverse range of essays that re-examine and open the boundaries of political and cultural modernity's historical domain; that look at how the racialized and gendered and cultured subject visualizes the social from elsewhere; that critique the limits of postcolonial theory and its claim to celebrate diversity; and that complicate the notion of postcolonial politics within settler societies that continue to practice exile of the indigenous. Postcolonialism and Political Theory is an ideal book for graduate and advanced undergraduate level study and for those working both disciplinarily and interdisciplinarily, both inside and outside academia.

The Thought of New World-Brian Meeks 2010 "In June 2005 the fourth Caribbean Reasonings Conference was held in Kingston, Jamaica, under the theme 'The thought of New World: the quest for decolonisation' ... hosted by Centre for Caribbean Thought."--Intro.

Radical Theory, Caribbean Reality-Charles Wade Mills 2010 Radical Theory, Caribbean Reality is a collection of articles written over many years that explores the common themes of race and class in the Caribbean and the attempt to overcome social domination. Beginning with an autobiographical account of how his own philosophical outlook was shaped by the radicalization of the region following the 1968 Rodney riots, Jamaican philosopher Charles Mills looks both at those turbulent times and at their aftermath. The essays examine abstract political theory (Marxism, critical race theory, liberal social contract theory) while also focusing on specific Caribbean ideas, issues and events, such as M.G. Smith's plural society thesis. portrayals of the Jamaican left in popular thrillers, the collapse of the Grenada Revolution, "smaddtitizin" as the affirmation of personhood in a racist society and the evolution of Stuart Hall's views on race. As such, they all share a concern with the struggle for a more just social order and are "radically" oriented. The title has a double meaning insofar as it signifies both the application of radical theory to the Caribbean reality, and the ways in which that reality has too often collided with the theory; revealing its inadequacies. As Mills explains, "The overall aim is to elucidate some classic subjects and themes in radical theory, both generally and with local Caribbean application, and to map in the process a trajectory of intellectual development not peculiar to my own history but traced by many others of my generation also." "Radical Theory, Caribbean Reality is a long overdue collection on the Caribbean from one of its most accomplished scholars....Mills's books to date have focused either on broad questions of race or specific matters related to ideology. This, in a sense, represents his coming home to the Caribbean and his analysis of late-twentieth-century Caribbean polities and society."--Brian Meeks, Professor of Social and Political Change, Director of the
Sir Arthur Lewis Institute of Social and Economic Studies, and Director of the Centre for Caribbean Thought, University of the West Indies, Jamaica

**Caribbean Cultural Thought**-Yanique Hume 2013 Caribbean Cultural Thought: From Plantation to Diaspora presents a critical appraisal of the range of issues and themes that have been pivotal in the study of Caribbean societies. Written from the perspective of primarily Caribbean authors and renowned scholars of the region, it excavates classic texts in Caribbean Cultural Thought and places them in dialogue with contemporary interrogations and explorations of regional cultural politics and debates concerning identity and social change; colonialism; diaspora; aesthetics; religion and spirituality; gender and sexuality and nationalisms. The result is a reader that presents a distinctive Caribbean voice that emphasizes the long history of critical writings on culture and its intersection with political work in the Caribbean intellectual tradition from within the academy and beyond. Includes contributions from: Antenor Firmin Jose Marti Jean Price-Mars Aime Cesaire Suzanne Cesaie Frantz Fanon Leon Damas Martin Carter Marcus Garvey Percy Hintzen Roberto Fernandez Retamar M. Jacqui Alexander Nicholas Guillen George Beckford George Lamming Richard Price Lucille Mathurin-Mair Sidney Mintz Michel-Rolph Trouillot Fernando Ortiz Elsa Goveia Kamau Brathwaite Patricia Mohammed Peter Wilson David Scott Antonio Benitez-Rojo Lloyd Best Rex Nettleford Jacques Stephen Alexis C.L.R. James Wilson Harris Gordon Rohlehr Sylvia Wynter Gloria Wekker Audre Lorde Kamala Kempadoo Jamaica Kincaid Margarite Fernandez Olmos and Lizabeth Paravisini-Gebert Patrick Bellegarde-Smith Barry Chevannes Aisha Khan Dianne M. Stewart Stuart Hall Sean Lokaisingh-Meighoo Erna Brodber Shani Mootoo Louise Bennett Linton Kwesi Johnson Derek Walcott

**Red Skin, White Masks**-Glen Sean Coulthard 2014-08-15 WINNER OF: Frantz Fanon Outstanding Book from the Caribbean Philosophical Association Canadian Political Science Association’s C.B. MacPherson Prize Studies in Political Economy Book Prize Over the past forty years, recognition has become the dominant mode of negotiation and decolonization between the nation-state and Indigenous nations in North America. The term “recognition” shapes debates over Indigenous cultural distinctiveness, Indigenous rights to land and self-government, and Indigenous peoples’ right to benefit from the development of their lands and resources. In a work of critically engaged political theory, Glen Sean Coulthard challenges recognition as a method of organizing difference and identity in liberal politics, questioning the assumption that contemporary difference and past histories of destructive colonialism between the state and Indigenous peoples can be reconciled through a process of acknowledgment. Beyond this, Coulthard examines an alternative politics—one that seeks to revalue, reconstruct, and redeploy Indigenous cultural practices based on self-recognition rather than on seeking appreciation from the very agents of colonialism. Coulthard demonstrates how a “place-based” modification of Karl Marx’s theory of “primitive accumulation” throws light on Indigenous-state relations in settler-colonial contexts and how Frantz Fanon’s critique
of colonial recognition shows that this relationship reproduces itself over time. This framework strengthens his exploration of the ways that the politics of recognition has come to serve the interests of settler-colonial power. In addressing the core tenets of Indigenous resistance movements, like Red Power and Idle No More, Coulthard offers fresh insights into the politics of active decolonization.

**Caribbean Popular Culture**-Yanique Hume 2016-04-08 Caribbean Popular Culture: Power, Politics and Performance examines the Caribbean popular - an idea that has been an important and contested terrain for exploring the dynamic and oftentimes subversive cultural expressions of the region. The Caribbean popular arts, whether embodied in the hybrid musical genres or vernacular performance and festival traditions, have historically provided a space for social and political critique, the performance of visibility and also articulations of a temporal emancipatory ethos with its attendant acquisition of power and status. Beyond the spaces of their local/regional enactments and the social realities out of which they emerged and continue to circulate, Caribbean popular culture has over time contributed to contemporary understandings of global and diasporic cultures and, at the same time, the dynamics of inter-cultural encounters. The terrain of the popular has been a generative site for the study of Caribbean societies, and has produced enduring theoretical postulations that have been pivotal to the shaping of the intellectual production on the Caribbean. It is also the most powerful force that socializes contemporary Caribbean citizens into an understanding of their identities, the limits of their citizenship, and the meaning of their worlds.

**Beyond Coloniality**-Aaron Kamugisha 2019-02-01 Against the lethargy and despair of the contemporary Anglophone Caribbean experience, Aaron Kamugisha gives a powerful argument for advancing Caribbean radical thought as an answer to the conundrums of the present. Beyond Coloniality is an extended meditation on Caribbean thought and freedom at the beginning of the 21st century and a profound rejection of the postindependence social and political organization of the Anglophone Caribbean and its contentment with neocolonial arrangements of power. Kamugisha provides a dazzling reading of two towering figures of the Caribbean intellectual tradition, C. L. R. James and Sylvia Wynter, and their quest for human freedom beyond coloniality. Ultimately, he urges the Caribbean to recall and reconsider the radicalism of its most distinguished 20th-century thinkers in order to imagine a future beyond neocolonialism.

**Creolizing Political Theory**-Jane Anna Gordon 2014-02-03 Might creolization offer political theory an approach that would better reflect the heterogeneity of political life? After all, it describes mixtures that were not supposed to have emerged in the plantation societies of the Caribbean but did so through their capacity to exemplify living culture, thought, and political practice. Similar processes continue today, when people who once were strangers find themselves unequal co-occupants of new political locations they both seek to
call “home.” Unlike multiculturalism, in which different cultures are thought to co-exist relatively separately, creolization describes how people reinterpret themselves through interaction with one another. While indebted to comparative political theory, Gordon offers a critique of comparison by demonstrating the generative capacity of creolizing methodologies. She does so by bringing together the eighteenth-century revolutionary Swiss thinker Jean-Jacques Rousseau and the twentieth-century Martinican-born Algerian liberationist Frantz Fanon. While both provocatively challenged whether we can study the world in ways that do not duplicate the prejudices that sustain its inequalities, Fanon, she argues, outlined a vision of how to bring into being the democratically legitimate alternatives that Rousseau mainly imagined.

**Worldmaking After Empire**-Adom Getachew 2020-04-28 Decolonization revolutionized the international order during the twentieth century. Yet standard histories that present the end of colonialism as an inevitable transition from a world of empires to one of nations—a world in which self-determination was synonymous with nation-building—obscure just how radical this change was. Drawing on the political thought of anticolonial intellectuals and statesmen such as Nnamdi Azikiwe, W.E.B Du Bois, George Padmore, Kwame Nkrumah, Eric Williams, Michael Manley, and Julius Nyerere, this important new account of decolonization reveals the full extent of their unprecedented ambition to remake not only nations but the world. Adom Getachew shows that African, African American, and Caribbean anticolonial nationalists were not solely or even primarily nation-builders. Responding to the experience of racialized sovereign inequality, dramatized by interwar Ethiopia and Liberia, Black Atlantic thinkers and politicians challenged international racial hierarchy and articulated alternative visions of worldmaking. Seeking to create an egalitarian postimperial world, they attempted to transcend legal, political, and economic hierarchies by securing a right to self-determination within the newly founded United Nations, constituting regional federations in Africa and the Caribbean, and creating the New International Economic Order. Using archival sources from Barbados, Trinidad, Ghana, Switzerland, and the United Kingdom, Worldmaking after Empire recasts the history of decolonization, reconsiders the failure of anticolonial nationalism, and offers a new perspective on debates about today’s international order.

**Freedom as Marronage**-Neil Roberts 2015-02-11 What is the opposite of freedom? In Freedom as Marronage, Neil Roberts answers this question with definitive force: slavery, and from there he unveils powerful new insights on the human condition as it has been understood between these poles. Crucial to his investigation is the concept of marronage—a form of slave escape that was an important aspect of Caribbean and Latin American slave systems. Examining this overlooked phenomenon—one of action from slavery and toward freedom—he deepens our understanding of freedom itself and the origin of our political ideals. Roberts examines the liminal and transitional space of slave escape in order to develop a theory of freedom as marronage, which contends that freedom is fundamentally
located within this space—that it is a form of perpetual flight. He engages a stunning variety of writers, including Hannah Arendt, W. E. B. Du Bois, Angela Davis, Frederick Douglass, Samuel Taylor Coleridge, and the Rastafari, among others, to develop a compelling lens through which to interpret the quandaries of slavery, freedom, and politics that still confront us today. The result is a sophisticated, interdisciplinary work that unsettles the ways we think about freedom by always casting it in the light of its critical opposite.

**The Political Theory of Che Guevara** - Renzo Llorente, Department of Philosophy, Saint Louis University 2018-02-09 This book offers a philosophically-informed exploration of Che Guevara’s most important contributions to radical political and social theory.

**The Caribbean** - Denis Benn 2004 "The study is concerned mainly with the growth and development of political ideas in the Caribbean since the latter half of the eighteenth century. It attempts an analysis of the more significant intellectual formulations which have emerged in the region during the period ... it includes reference to some of the major economic theories which have shaped the Caribbean reality over the years."--Introduction (p. xi).

**The Political Economy of Caribbean Development** - M. Bishop 2013-09-12 Studies of the global political economy have rarely engaged with development in the Caribbean, the thought of its indigenous intellectuals, or the non-sovereign territories of the region. Matthew Bishop compares the development of the independent English-speaking islands of St Lucia and St Vincent and their non-sovereign French neighbours, Martinique and Guadeloupe. By explaining how distinctive patterns of British and French colonialism and decolonisation came to bear on them, he investigates how very different patterns of development have subsequently ensued, often with startling consequences in this era of globalization and crisis. By engaging with the empirical reality of the Caribbean, his study sheds light on a range of wider debates relating to development, indigenous thought, post-colonial sovereignty, small states, and the contemporary evolution of the global political economy.

**Contemporary Latin American Social and Political Thought** - Iván Márquez 2008-02-08 Latin America has produced an impressive body of sociopolitical work, yet these important texts have never been readily available to a wider audience. This anthology offers the first serious, broad-ranging collection of English translations of significant Latin American contributions to social and political thought spanning the last forty years. Iván Márquez has judiciously selected narratives of resistance and liberation; ground-breaking texts in Latin American fields of inquiry such as liberation theology, philosophy, pedagogy, and dependency theory; and important readings in
guerrilla revolution, socialist utopia, and post–Cold War thought, especially in the realms of democracy and civil society, alternatives to neoliberalism, and nationalism in the context of globalization. By drawing from an array of diverse sources, the book demonstrates the linkages among important tendencies in contemporary Latin America, allowing the reader to discover common threads among the selections. Highlighting the vitality, diversity, and originality of Latin American thought, this anthology will be invaluable for students and scholars across the social sciences and humanities. Contributions by: Domitila Barrios de Chungara, Leonardo Boff, Ernesto Cardenal, Fernando Henrique Cardoso, Jorge G. Castañeda, Evelina Dagnino, Hernando de Soto, Theotonio Dos Santos, Enrique D. Dussel, Enzo Faletto, Paulo Freire, Eduardo H. Galeano, Ernesto Che Guevara, Gustavo Gutiérrez, José Ignacio López Vigil, Carlos Marighella, Iván Márquez, Rigoberta Menchú, Plinio Apuleyo Mendoza, Carlos Alberto Montaner, Elena Poniatowska, Raúl Prebisch, Carlos Salinas de Gotari, Roberto Mangabeira Unger, Alvaro Vargas Llosa, and Zapatista Army of National Liberation.

**Postcolonialism and Political Theory**-Nalini Persram 2007-05-10 Postcolonialism and Political Theory explores the intersection between the political and the postcolonial through an engagement with, critique of, and challenge to some of the prevalent, restrictive tenets and frameworks of Western political and social thought. It is a response to the call by postcolonial studies, as well as to the urgent need within world politics, to turn towards a multiplicity largely excluded from globally dominant discourses of community, subjectivity, power and prosperity constituted by otherness, radical alterity, or subordination to the newly reconsolidated West. The book offers a diverse range of essays that re-examine and open the boundaries of political and cultural modernity's historical domain; that look at how the racialized and gendered and cultured subject visualizes the social from elsewhere; that critique the limits of postcolonial theory and its claim to celebrate diversity; and that complicate the notion of postcolonial politics within settler societies that continue to practice exile of the indigenous. Postcolonialism and Political Theory is an ideal book for graduate and advanced undergraduate level study and for those working both disciplinarily and interdisciplinarily, both inside and outside academia.

**Blackening Britain**-James G. Cantres 2020-12-10 Covering the period from the interwar years through the arrival of the steamship SS Empire Windrush from Jamaica in 1948 and culminating in the period of decolonization in the British Caribbean by the early 1970s, this project situates the development of networks of communication, categories of identification, and Caribbean radical politics both in the metropole and abroad. Blackening Britain explores how articulations of Caribbean identity formation corresponded to the following themes: organic collective action, political mobilization, cultural expressions of shared consciousness, and novel patterns of communication. Blackening Britain shows how colonial migrants developed tools of resistance in the imperial center predicated on their racialized consciousness that emerged from their experiences of alienation and discrimination in Britain. This book also interrogates the ways in which prominent West Indian activists, intellectuals, political actors, and artists conceived of their relationship to Britain.
Ultimately, this work shows a move away from British identity and a radical, revolutionary consciousness rooted in the West Indian background and forged in the contentious space of metropolitan Britain.

**What Fanon Said** - Lewis R. Gordon 2015-04-01

Antiblack racism avows reason is white while emotion, and thus supposedly unreason, is black. Challenging academic adherence to this notion, Lewis R. Gordon offers a portrait of Martinican-turned-Algerian revolutionary psychiatrist and philosopher Frantz Fanon as an exemplar of “living thought” against forms of reason marked by colonialism and racism. Working from his own translations of the original French texts, Gordon critically engages everything in Fanon from dialectics, ethics, existentialism, and humanism to philosophical anthropology, phenomenology, and political theory as well as psychiatry and psychoanalysis. Gordon takes into account scholars from across the Global South to address controversies around Fanon’s writings on gender and sexuality as well as political violence and the social underclass. In doing so, he confronts the replication of a colonial and racist geography of reason, allowing theorists from the Global South to emerge as interlocutors alongside northern ones in a move that exemplifies what, Gordon argues, Fanon represented in his plea to establish newer and healthier human relationships beyond colonial paradigms.

**Caliban's Reason** - Paget Henry 2002-05-03

Paget introduces the general reader to Afro-Caribbean philosophy in this ground-breaking work. Since Afro-Caribbean thought is inherently hybrid in nature, he traces the roots of this discourse in traditional African thought and in the Christian and Enlightenment traditions of Western Europe.

**Justice as Equality** - Anna Kasafi Perkins 2010

Justice as Equality makes a unique contribution to the philosophical and intellectual tradition of the English-speaking Caribbean by exploring the theory of justice underpinning the life, work, and writings of former Prime Minister of Jamaica and renowned Third World Statesman the late Michael Manley (1924-1997). Manley's singular Caribbean vision of justice was forged in a post-colonial context that he described as being too radically disfigured by inequalities to be improved by «mere tinkering». This book posits that equality has become unfashionable in social analysis and contemporary politics, in part due to the increased significance of values such as identity, diversity, and difference, in tandem with a misunderstanding of the concept of equality. It argues for a reclaiming of a multi-faceted and complex way of understanding equality in light of Manley's thought. Through an engagement with the norms of justice developed within the Catholic social teaching tradition, this book examines, clarifies, and deepens Manley's Caribbean account of «justice as equality». Manley's theory is a deeply relational theory one of justice and equality that roots fundamental human equality in the relationship to divine transcendence. It calls for the dismantling of all relationships of oppression and
domination that result when the fundamental equality of all human beings is disregarded. It takes account of the multiple dimensions of the human person, and calls a society ‘just’ when it allows for the flourishing of every member, specifically through full participation in the life of the society.

**Black Political Thought** - Sherrow O. Pinder 2019-11-14 In Black Political Thought: From David Walker to the Present, Sherrow O. Pinder has brought together the writings and discourses central to black political thought and African American politics, compiling a unique anthology of speeches and articles from over 150 years of African American history. Providing in-depth examinations and critical analyses of topics such as slavery, reconstruction, race and racism, black nationalism and black feminism - from a range of perspectives - students are equipped with a comprehensive and informative account of how these issues have fundamentally shaped and continue to shape black political thinking. Each of the six thematic parts is framed by an introduction written by black scholars working in the field, and a list of further readings. Individual chapters are then enhanced by end-of-chapter questions and author biographies. Written for the interdisciplinary field of black studies, and other social science and humanities disciplines, this textbook offers a unique resource for political scientists, sociologists, historians, feminists, and the general reader of black political thought.

**Universal Emancipation** - Elisabeth Paquette 2020-10-27 A vital and timely contribution to the growing scholarship on the political thought of Alain Badiou Is inattention to questions of race more than just incidental to Alain Badiou’s philosophical system? Universal Emancipation reveals a crucial weakness in the approach to (in)difference in political life of this increasingly influential French thinker. With white nationalist movements on the rise, the tensions between commitments to universal principles and attention to difference and identity are even more pressing. Elisabeth Paquette’s powerful critical analysis demonstrates that Badiou’s theory of emancipation fails to account for racial and racialized subjects, thus attenuating its utility in thinking about freedom and justice. The crux of the argument relies on a distinction he makes between culture and politics, whereby freedom only pertains to the political and not the cultural. The implications of this distinction become evident when she turns to two examples within Badiou’s theory: the Négritude movement and the Haitian Revolution. According to Badiou’s 2017 book Black, while Négritude is an important cultural movement, it cannot be considered a political movement because Négritude writers and artists were too focused on particularities such as racial identity. Paquette argues that Badiou’s discussion of Négritude mirrors that of Jean-Paul Sartre in his 1948 essay “Black Orpheus” that has been critiqued by leading critical race theorists. Second, prominent Badiou scholar Nick Nesbitt claims that the Haitian Revolution could only be considered political if its adherents had shifted their focus away from race. However, Paquette argues that not only was race a central feature of this revolution but also that the revolution ought to be understood as a political emancipation movement. Paquette also moves beyond Badiou, drawing on the groundbreaking work of Sylvia Wynter to offer an alternative framework for emancipation. She
juxtaposes Badiou’s use of universality as indifference to difference with Wynter’s pluri-conceptual theory of emancipation, emphasizing solidarity over indifference. Paquette then develops her view of a pluri-conceptual theory of emancipation, wherein particular identities, such as race, need not be subtracted from a theory of emancipation.

**Plato and the Mythic Tradition in Political Thought**-Tae-Yeoun Keum 2020 Plato’s penchant for mythmaking sits uneasily beside his reputation as the inventor of rationalist philosophy. Hegel’s solution was to ignore the myths. Popper thought them disqualifying. Tae-Yeoun Keum responds by carving out a place for myth in the context of rationalism and shows how Plato’s tales inspired history’s great political thinkers.

**New Caribbean Thought**-Brian Meeks 2001 The dawn of the twenty-first century is an opportune time for the people of the Caribbean to take stock of the entire experience of the past forty years since the ending of direct colonialism. The authors believe it is now time to chart our future by carefully learning the lessons of the recent past. This interdisciplinary collection is the first to cross traditionally restrictive disciplinary barriers to address the tough questions that face the Caribbean today. What went wrong with the nationalist project? What, if any, are the realistic options for a more prosperous Caribbean? What are to be the roles of race, gender and class in a more global, less national world? Meeks and Lindahl include thought-provoking articles from twenty-one respected thinkers in diverse fields of study. The groundbreaking articles include critiques of existing bodies of thought, reformulations of general theoretical approaches, policy-oriented alternatives for future development, and more. This book is a must for statesmen, academics and students of political theory, social theory, Caribbean studies, comparative gender studies, post-colonial studies, Marxism and Caribbean history and anyone interested

**Creolizing Rousseau**-Jane Anna Gordon 2014-12-17 Advancing a creolizing reading of the eighteenth-century philosopher, Jean-Jacques Rousseau, this volume explores Rousseau’s strong resonances in Caribbean thought and politics.

**Narratives of Resistance**-Brian Meeks 2000 An analysis of contemporary social, political and intellectual resistance to hegemony in Caribbean societies. Beginning with the Henry Rebellion in 1960, Brian Meeks shows how popular resistance to domination was manifested in Jamaica and Trinidad until the end of the 20th century.
Interpretation in Political Theory-Clement Fatovic 2016-09-13 Theorists interested in learning more about any given interpretive approach are often required to navigate a dizzying array of sources, with no clear sense of where to begin. The prose of many primary sources is often steeped in dense and technical argot that novices find intimidating or even impenetrable. Interpretation in Political Theory provide students of political theory a single introductory reference guide to major approaches to interpretation available in the field today. Comprehensive and clearly written, the book includes: A historical and theoretical overview that situates the practice of interpretation within the development of political theory in the twentieth century. Chapters on Straussian esotericism, historical approaches within the Cambridge School of interpretation, materialist approaches associated with Marxism, the critical approaches associated with varieties of feminism, Greimassian semiotics, Foucaultian genealogy, the negative dialectics of Theodor Adorno, deconstruction as exemplified by Jacques Derrida and Paul de Man, and Lacanian psychoanalysis. An exposition of the theoretical and disciplinary background of each approach, the tools and techniques of interpretation it uses, its assumptions about what counts as a relevant text in political theory, and what it considers to be the purpose or objective of reading in political theory. A reading of Thomas Hobbes’s Leviathan to illustrate how each approach can be applied in practice. A list of suggestions for further reading that will guide those interested in pursuing more advanced study. An invaluable textbook for advanced undergraduates, graduate students, and even seasoned scholars of political theory interested in learning more about different interpretive approaches.

The Oxford Handbook of Comparative Political Theory-Leigh K. Jenco 2019-12-01 Increased flows of people, capital, and ideas across geographic borders raise urgent challenges to the existing terms and practices of politics. Comparative political theory seeks to devise new intellectual frames for addressing these challenges by questioning the canonical (that is, Euro-American) categories that have historically shaped inquiry in political theory and other disciplines. It does this by analyzing normative claims, discursive structures, and formations of power in and from all parts of the world. By looking to alternative bodies of thought and experience, as well as the terms we might use to critically examine them, comparative political theory encourages self-reflexivity about the premises of normative ideas and articulates new possibilities for political theory and practice. The Oxford Handbook of Comparative Political Theory provides an entry point into this burgeoning field by both synthesizing and challenging the terms which motivate it. Over the course of five thematic sections and thirty-three chapters, this volume surveys the field and archives of comparative political theory, bringing the many approaches to the field into conversation for the first time. Sections address geographic location as a subject of political theorizing; how the past becomes a key site for staking political claims; the politics of translation and appropriation; the justification of political authority; and questions of disciplinary commitment and rules of knowledge. Ultimately, the handbook demonstrates how mainstream political theory can and must be enriched through attention to genuinely global, rather than parochially Euro-American, contributions to political thinking.
Democratic Political Tragedy in the Postcolony-Greg A. Graham 2017-10-25 A ground-breaking work in Africana political thought that links the plight of progressive political endeavors in Africa with those in the Diaspora and beyond, Democratic Tragedy in the Postcolony engages with two of the defining political sagas of the postcolonial era. The book presents Michael Manley of Jamaica and Nelson Mandela of South Africa as tragic political leaders at the helm of popular democratic projects that run aground in the face of the constraints that a subordinate position in the global economy presents for such endeavors. Jamaica’s experiment with democratic socialism as an alternative path to development at the height of the cold war is considered alongside post-Apartheid South Africa’s search for a development model consistent with the demand for civic empowerment and equitable distribution of social goods in the aftermath of Apartheid. Democratic Political Tragedy in the Postcolony theorizes the defining tragic impasse and the telling vacillations by which the postcolonies in question are brought to the neoliberal catastrophes that currently prevail.

Latin America in Global International Relations-Amitav Acharya 2021-07-30 Using decades of their own insight into teaching undergraduate International Relations (IR) courses, leading experts offer an introduction to IR thinking throughout history in Latin America, unfolding ideas, voices, concepts and approaches from the region that can contribute to the broader Global IR discussion. The book highlights and discuss the growing possibility of a Latin American agency, defined broadly to include both material and ideational elements, in regional and international relations, covering areas where Latin America’s contributions are especially visible and relevant, such as regionalism, international law, security management, and Latin America’s relations with the outside world. This is not about exclusively "Latin American solutions to Latin American problems", but rather about contributions in which Latin Americans define the terms for understanding the issues and set the terms for the nature and scope of outside involvement. Written with verve and clarity, Latin America in Global International Relations exposes readers to the relevance of redefining and broadening IR theory. It will serve as a guide for instructors in structuring their courses and in identifying the place of Latin America in the discipline.

C. L. R. James's Caribbean-Paget Henry 1996-08-28 For more than half a century, C. L. R. James (1901–1989)—"the Black Plato," as coined by the London Times—has been an internationally renowned revolutionary thinker, writer, and activist. Born in Trinidad, his lifelong work was devoted to understanding and transforming race and class exploitation in his native West Indies, as well as in Britain and the United States. In C. L. R. James's Caribbean, noted scholars examine the roots of both James's life and oeuvre in connection with the economic, social, and political environment of the West Indies. Drawing upon James's observations of his own life as revealed to interviewers and close friends, this volume provides an examination of James's childhood and early years as colonial literatueur and his massive contribution to West Indian political-cultural understanding. Moving beyond previous biographical interpretations, the contributors here take up the problem of reading James's texts in light of poststructuralist criticism, the implications of his texts for
Marxist discourse, and for problems of Caribbean development.

**Theorizing Race in the Americas** - Juliet Hooker 2017

In 1845 two thinkers from the American hemisphere - the Argentinian statesman Domingo Faustino Sarmiento, and the fugitive ex-slave, abolitionist leader, and orator from the United States, Frederick Douglass - both published their first works. Each would become the most famous and enduring texts in what were both prolific careers, and they ensured Sarmiento and Douglass' position as leading figures in the canon of Latin American and U.S. African-American political thought, respectively. But despite the fact that both deal directly with key political and philosophical questions in the Americas, Douglass and Sarmiento, like African-American and Latin American thought more generally, are never read alongside each other. This may be because their ideas about race differed dramatically. Sarmiento advocated the Europeanization of Latin America and espoused a virulent form of anti-indigenous racism, while Douglass opposed slavery and defended the full humanity of black persons. Still, as Juliet Hooker contends, looking at the two together allows one to chart a hemispheric intellectual geography of race that challenges political theory's preoccupation with and assumptions about East / West comparisons, and questions the use of comparison as a tool in the production of theory and philosophy. By juxtaposing four prominent nineteenth and twentieth-century thinkers - Frederick Douglass, Domingo F. Sarmiento, W. E. B. Du Bois, and Jose Vasconcelos - her book will be the first to bring African-American and Latin American political thought into conversation. Hooker stresses that Latin American and U.S. ideas about race were not developed in isolation, but grew out of transnational intellectual exchanges across the Americas. In so doing, she shows that nineteenth and twentieth-century U.S. and Latin American thinkers each looked to political models in the ‘other’ America to advance racial projects in their own countries. Reading these four intellectuals as hemispheric thinkers, Hooker foregrounds elements of their work that have been dismissed by dominant readings, and provides a crucial platform to bridge the canons of Latin American and African-American political thought.

**Negotiating Gender, Policy and Politics in the Caribbean** - Gabrielle Hosein 2016-12-22

Drawing on rich empirical research, this book examines the evolution and success of feminist strategies to promote democratic governance, women’s rights and gender equality in the Caribbean.

**International Relations and Non-Western Thought** - Robbie Shilliam 2010-09-13

International Relations, as a discipline, tends to focus upon European and Western canons of modern social and political thought. Alternatively, this book explores the global imperial and colonial context within which knowledge of modernity has been developed. The chapters sketch out the historical depth and contemporary significance of non-Western thought on modernity, as well as the rich diversity of its individuals, groups, movements and
traditions. The contributors theoretically and substantively engage with non-Western thought in ways that refuse to render it exotic to, superfluous to or derivative of the orthodox Western canon of social and political thought. Taken as a whole, the book provides deep insights into the contested nature of a global modernity shaped so fundamentally by Western colonialism and imperialism. Now, as ever, these insights are desperately needed for a discipline that is so closely implicated in Western foreign policy making and yet retains such a myopic horizon of inquiry. This work provides a significant contribution to the field and will be of great interest to all scholars of politics, political theory and international relations theory.

The Future of the State - Artemy Magun 2020-08-04 The state has been a dominant political form, and the preferred model of political unity, for at least the last two centuries. However, many today speak of its crisis, which stems from two main factors: the state's changing role in the globalizing international system and the state's complex relation to democracy, a key normative concept of contemporary politics. Authoritarian leaders use the state to successfully reaffirm sovereignty, despite international integration; democratic movements abound but often serve only to reinforce the regimes they contest. Is there an alternative? Do we need to reconceive the phenomenon of state, with a view to the future? These are the questions that an international group of scholars explores and answers in this groundbreaking book, drawing on the history of political thought, continental philosophy, and contemporary political examples. They engage the dialectical tradition broadly understood, including phenomenological transcendentalism, the political philosophy of French public law, and German twentieth-century political philosophy beyond Weber. The result brings the state into a critical political philosophy, providing a realistic model of what a good democratic state could and should be like.

The Racial Contract - Charles W. Mills 2014-05-29 The Racial Contract puts classic Western social contract theory, deadpan, to extraordinary radical use. With a sweeping look at the European expansionism and racism of the last five hundred years, Charles W. Mills demonstrates how this peculiar and unacknowledged "contract" has shaped a system of global European domination: how it brings into existence "whites" and "non-whites," full persons and sub-persons, how it influences white moral theory and moral psychology; and how this system is imposed on non-whites through ideological conditioning and violence. The Racial Contract argues that the society we live in is a continuing white supremacist state. Holding up a mirror to mainstream philosophy, this provocative book explains the evolving outline of the racial contract from the time of the New World conquest and subsequent colonialism to the written slavery contract, to the "separate but equal" system of segregation in the twentieth-century United States. According to Mills, the contract has provided the theoretical architecture justifying an entire history of European atrocity against non-whites, from David Hume's and Immanuel Kant's claims that blacks had inferior cognitive power, to the Holocaust, to the kind of imperialism in Asia that was demonstrated by the Vietnam War. Mills suggests that the ghettoization of philosophical work on race is no accident. This work
challenges the assumption that mainstream theory is itself raceless. Just as feminist theory has revealed orthodox political philosophy's invisible white male bias, Mills's explication of the racial contract exposes its racial underpinnings.
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